

THE
Water-day **S**aints' **M**illennial **S**tar.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XVIII.

Saturday, April 12, 1856.

Price One Penny.

Rebellion against Legitimate Authority.

(Concluded from page 213.)

The basis of Lucifer's power is rebellion. The foundation of his kingdom was laid in his own rebellion against "legitimate authority," and by the departure of mankind from their God its superstructure has been built up and sustained. Only, that power is enduring and saving in its effects, which is based upon "legitimate authority." In the natural and inevitable course of things, that which has begun in wrong, and is by wrong upheld, must come to an end. Therefore, the reign of Lucifer, commencing in rebellion against legitimate authority, must terminate; and what is more, it will terminate in resistance to unlawful authority. This is true, look at it from what point of view we may. Whether it is brought about by the returning of mankind to their natural allegiance to their Creator, or simply by the disorganization of all illegitimate governments and kingdoms, from the combustible nature of the elements of which they are composed, this law will still hold good. The very nature of rebellion is antagonistic, and the act itself is a condition of antagonism, the ultimatum of which is universal antagonism—chaos. The great social law enunciated by Jesus will be most literally and completely realized—"A kingdom divided against itself

cannot stand." The experience and revolutions of existence go to establish the fact that wrong must come to an end, though it be by simply being left to burn itself out, while on the other hand they teach us that right ultimately triumphs and endures forever. No matter how long the existence of wrong be, it is only temporary, but right is eternal, and therefore in the eternal rounds of existence it will ever come uppermost.

Next to the power of the Priesthood, rebellion, that weapon by which the usurper established his reign, will be the most effective to cut it off. Next to the positive force of correct principles and legitimate government to pull down the kingdom of Satan, the negative force of the false principles upon which it is built will tend most to hasten the catastrophe. Thus the sword forged by the great rebel against legitimate authority will turn into his own heart, and his own policy will become terrible to his own overthrow.

The power of Lucifer in craft and oppression, in war and conquest, and in tyranny has been that power which has bound mankind. Of course it has not been natural government, it has not been discipline for exaltation, but it has been chains to enslave society, destroying the

dignity of man, and cramping the noblest energies of our race; and although all have more or less helped to forge them, yet all have felt how galling they are. Now all chains must be broken, because there is a force in existence antecedent and superior to all policies and governments, and the eternal and irresistible dispositions of progress and activity will sweep down all barriers. Divine government consists in the direction of these forces of universal being into the best and most legitimate course, and consequently, it is a help-meet to develop and not to bind them, while at the same time they are guided by revelation and experience into that direction which leads to happiness and exaltation. All governments of an opposite nature to this one have not only given things a wrong direction, but they tend to enslave the dispositions, to curb the aspirations, and to quench the fire of universal being. Their genius is emphatically the spirit of tyranny. With all the sophistry of the great rebel about liberty of conscience, freedom of thought, &c., it is recorded in the history of the world that his rule has been one of the most crushing despotism. And this has of necessity been the case, for a reign begun in rebellion against right *must* be upheld by tyranny. It must also be tyranny concentrated, for as soon as it is diffused, Satan himself loses his power to control. His kingdom must dash itself to pieces in anarchy, and can no longer be held in check even by him. Minus of legitimate authority, the conservative power of society is tyranny; when it loses this, it loses its concentrative force, without gaining the spirit of union, which is the Spirit of God—the Spirit of that Priesthood which it rejects. Although Lucifer advocated one policy, his very rebellion forced him to act upon another directly opposite to it, although, like all demagogues, he made the cry of liberty his watch-word, yet he dares not let its sacred influence cheer the hearts of his subjects, for that would have destroyed himself, and led mankind back sooner to the government of God, where, only, true liberty can be found. Yet all this has but forwarded the purposes of the Most High, and tended to make His authority ultimately absolute, absolute because those who bow to it will appreciate and love it. It will enable Him to demonstrate unto all mankind that the Holy

Priesthood is the only fountain of good government, liberty, and exaltation, and thus, by showing them, from their own experience, that the path of rebellion is one of misery, degeneracy, and death, lead them from it into one of perfect obedience, happiness and life.

The conservativeness of despotism is both illegitimate and hateful, for it sacrifices the individuality of society. All is absorbed in the despot; he is the nation, the people, and the law; all others but himself are as cyphers and machines. This the world has seen illustrated, and has felt it too most keenly. But this despotism of unlawful government must not be confounded with the absolutism of truth and legitimate authority, for the one has ever been found degenerating and subversive of the dignity of man, the other elevating and saving.

In proportion as the individual force of society becomes realized, the reign of despotism must pass away, and with it the iron fetters which have bound the world together, and unless by returning to legitimate authority it obtains the spirit of union, in the same ratio will it become sectarian. Thus a government begun in rebellion, ends in anarchy—no government at all. This problem modern society is more especially working out. It begins to feel its power of individuality, but is at the same time becoming a volcano, to throw out the universal relation. It is in vain to tell the people to obey their rulers with implicit confidence, for they will not, neither can they. Freedom of thought and liberty of conscience, all are beginning to claim as their just rights, and although a spurious coin, instead of the genuine, may pass among them, yet the very assertion of these rights leads to a general criticism, and to criticize error or imperfect government is to lose confidence in it. As fast as the members of the social body realize their individual power, and their confidence in existing systems passes away, the more will they feel to do as they individually please. It is impossible for society to return to the conservatism of tyranny. To be united, it must renew its allegiance with God, and by the chain of legitimate authority be bound together in a holy brotherhood. Unless it does this, anarchy and bestiality must continue to increase until all its relations are dissolved, and it becomes chaos.

Mankind has left the substance to run after the shadow. God's government will more than realize all the privileges that Lucifer has offered as an enticement, whereas the reign of the usurper has produced results altogether different from that which he promised, and indeed it could not have been otherwise, for that which commences wrong must work badly and end badly. Liberty of conscience! Freedom of thought!! The sovereignty of the people!!! Why the fiend has lied so enchantingly that, with the offer of some of the most glorious gifts of God's kingdom, he has seduced mankind, and led them from the fountain of legitimate authority, where alone those gifts can be obtained. We would ask, has Lucifer given to his subjects these privileges? Have human governments realized liberty of conscience, freedom of thought, and popular sovereignty? It is true, some portions of society have obtained a spurious coin—a mixture of correct with incorrect principles of government, but where are the institutions that will give these blessings to the world in their genuine purity? Although a patriotic and noble mind must ever rejoice at the establishment of liberal systems; yet where is the man, who looks beneath the surface of things, that would feel satisfied to accept the interpretation of liberty of conscience, freedom of thought, &c., even as given by the most republican government which has ever existed—the American.

There are two halves to every whole, and one half of the conditions of exaltation all illegitimate governments leave out of the question, and the painful experience of the world declares, with ten thousand tongues, that, being minus of one part, they have not obtained the blessings of the other. If mankind are entitled to privileges, they are also to perform their duties. While the administration of the Holy Priesthood, which Priesthood is legitimate authority, will eternally develop the individual it also preserves the universal relation, else its administration would not insure genuine progress. Indeed its very genius is to develop the one and preserve the other, for God is the centre of relations. His government insures liberty of conscience, freedom of thought, and the sovereignty of the people in the most perfect degree, but it steers as clear of chaos of thought, lawless conscience, and anarchy, as it does of tyranny. If His go-

vernment tended to make men machines and cyphers, it would be as bad as Lucifer's, for the effects of both would be the same. If on the other hand its tendency was to destroy authority and the universal relation, it would lead to anarchy and chaos, and this is what illegitimate government must ultimately lose itself in. The end of all the efforts of the Holy Priesthood is to develop every member of universal being to its uttermost limits, and give to each that exaltation which it shall merit, while it will also intensify the common relationship, make the will of one the choice of the whole, and thus, at the word of the Almighty, the universe shall move. Yet when Jesus, with the co-operation of his brethren in the Priesthood, shall have accomplished this great work, when he delivers the kingdom up unto the Father, his proudest boast will be—"Father, all these have I exalted by thy power, but upon their agency I have not infringed; to Thee every knee bows, Thy will has become theirs, yet in effecting this I have not wrought against their free will—they have acted from their own unfettered choice."

There is one cardinal sin—"rebellion against legitimate authority." All other sins are merely the results and modification of this capital one. There is only one fountain of evil—"rebellion against legitimate authority." All other forms of evil are not primitive sources, but are simply streams derived from this parent source. The ten thousand directions into which crime branches are only channels through which rebellion manifests itself in its mission of misery, corruption, degeneracy, and extinction. Strike out of existence this parent sin, and it at once exhausts the material from which all others are manufactured, and destroys the mould in which they are manufactured. Dry up this fountain of evil, and a deadly, withering influence no longer feeds those channels, but the spirit of life, happiness, and exaltation will flow freely through the veins and arteries of universal being.

From the earliest ages, the tide of corruption, misery, degeneracy, and death has come rolling in upon mankind, fiercely overleaping the bulwarks of society, and, in its terrible course, burying beneath its surging waves, system after system, nation after nation, and generation after generation. On it has come, booming with

fearful rage, and, as the social horizon has every moment grown blacker and blacker, it has drawn into the whirlpool of extinction whole races of people, leaving of them no children to perpetuate the name of the fathers, nor scarcely a mark on the pages of history to tell that such races have ever been. This fierce current has at times even well nigh drowned the world altogether. In vain have human barriers said to it, "Thus far shall thou go and no farther." On its foaming bosom society have been borne, madly plunging, gasping, sinking, and unless a power be found to stay its fearful course—some authoritative voice to bid it, "Peace, be still"—mankind must ultimately become, naturally, altogether extinct.

What a hell have mankind made for themselves! How excruciating have been the tortures endured by them from the very instruments which they themselves have made? Thousands thinking that God was the author of their suffering have felt in the agony of their souls, to curse Him and die. Such we pity, because of their misunderstanding and ignorance. Their cursings are like the delirious ravings of persons writhing under a burning fever of the brain. But there is another class whose devilish faith, equally makes the Creator himself the fountain of all evil, and, indeed, oftentimes are the cursings of the former caused purely by the pious misrepresentations of Him by the latter. They are they who talk of man as a mean, vile, worthless worm, who rail against human nature as the essence of depravity, and who seem to feel a fiendish pleasure in contemplating mankind as vessels of wrath. The man who dares to think of such a villainous religion must feel that was the Creator, that which such a blasphemous faith would make Him, instead of being, as He is, the very opposite, He would be the quintessence of depravity—a very serpent full of poison, spewing into creation His own nature, for no other reason than to see His creatures suffer, and to gratify an

eternal insatiable spleen. Such a being, indeed, is their God, which is the devil who has really been God of this world, and these pious blasphemers have drunk so much of the inspiration of hell, that their religions are a moral pestilence, destroying man's faith in his Creator. If human nature has become depraved, what has made it so? If man is but a vile worm, what has pulled him from the high standard of his birth? Has it not been because the usurper has reigned? Have not false religions sent out the stream of corruption, and has not Priestcraft served the enemy of man too faithfully? Is it not because society has not submitted to legitimate authority—because the Holy Priesthood has not controlled the world? Let mankind bow to legitimate authority—allow it to govern them—and they will bless and not curse their Creator.

To all who bear the name of Latter-day Saints, we say, let all that has been said in this article be taken home in your summing up of our remarks, and then intensify the arguments beyond the power of expression, by adding more than we have told, or language can express of that which is applicable to rebels in the Church of Christ. Upon the heart of every member of the Holy Priesthood we would have engraved, that rebellion in you against that authority with which you are clothed will, if continued, inevitably lead to sin against the Holy Ghost, and you will become sons of perdition. Yea cherish but as much of the spirit of rebellion as will stand on the smallest conceivable point, and it will fester and fester until you are, in the most literal sense, naturally and spiritually, masses of mortified corruption, at which stage decomposition takes place, and you will be altogether extinct.

"If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed." So says the Prophet Brigham Young.

THE OLDEST TREE IN THE WORLD.—Perhaps the oldest tree on record is the cypress of Somma, in Lombardy, Italy. It was known to be in existence in the time of Julius Caesar, 42 years before Christ, and is therefore more than 1900 years old. It is 125 feet high, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, a portion of the Alps, diverged from a straight line to avoid injuring this tree. The big tree from Calaveras County, California, is supposed from the number of concentric circles in the trunk, to be 2,265 years old.

History of Joseph Smith.

(Continued from page 216.)

[October 1840.]

Wednesday, 28th.

London, Oct. 23th, 1840.

Brothers Robinson and Smith—As we consider it perfectly consistent with our calling, with reason, and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, whether it be of things past, present, or to come, whether it be in heaven, earth, or hell, air or seas; or whether we obtain this knowledge by being local or travelling, by study or by faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavouring to avail ourselves of every opportunity, in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you, from time to time, which may not be uninteresting to your readers.

We will, on this occasion, make a few extracts from Elder Woodruff's journal, concerning certain places which we have visited.

On the 21st of August, 1840, we visited the monument, erected in commemoration of the dreadful fire of London, in the year 1666, built under the inspection of that great architect, Sir Christopher Wren. We entered a door at its base, and ascended 345 black marble steps, which brought us 200 feet in the air, about 150 feet above the highest dwellings. We stepped on the outside of the pillar, (surrounded by an iron railing,) when at once was presented to our view an indescribable scenery upon every hand. Here we were, standing 200 feet in the air, upon one of the highest and finest modern columns in the world, and with the glance of the naked eye, we could overlook and survey the largest, most noted, populous, and splendid commercial city upon the face of the whole earth; containing a million and a half of human beings; and such a grand scenery, and sublime prospect, our eyes never before beheld.

We were situated so as to overlook nearly the whole city. East of us lay the tower of London, and the Mint. North, the mansion of the Lord Mayor, and the Bank of England.

North-west, St. Paul's Cathedral; South-west, Westminster Abbey, House of Parliament, Buckingham Palace, &c. South lies the river Thames, running from west to east, with five large arched bridges across it, in full view, and another which is not seen from the Pillar, making six, viz., Southwark, (which is of iron,) London, Blackfriars, Waterloo, Westminster, and Vauxhall bridges are of stone. On the south of the river lies the Borough, &c.

In addition to these were hundreds of churches, chapels, spires, and monuments, standing in the midst of one universal dense mass of brick and stone buildings, covering about six miles square of ground.

While viewing this scenery in a clear day, and beholding the streets and bridges crowded with human being of every rank and station, and with beasts and vehicles of every kind, and the Thames covered with shipping, from the skiff to the man-of-war, a Prussian traveller (a citizen of Berlin) who was standing by our side, exclaimed—"I have travelled over Europe, Asia, and other parts of the world, but I have never before found a spot, upon the face of the earth, which presented to my view as grand a scenery as the one now lying before us."

This monument is twenty-four feet higher than Trajan's Pillar at Rome. It cost 75,500*g*. The following is inscribed upon one side of the monument in Latin—"In the year of Christ 1666, the second day of September, eastward from hence, at the distance of two hundred and two feet, the height of this column, about midnight, a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent part, but also places very remote, with incredible noise and fury. It consumed 89 churches, the gates of the city, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets; and of 26 wards, it utterly destroyed 15, and left 8 others shattered and half burnt. The ruins of the city were 436 acres—from the Tower by the Thames side, to the Temple church; from the north-east gate along the city wall, to Holborn-bridge. To the estates and fortunes of the citizens it was merciless, but to their lives very favourable (only eight being lost). That it might in all things resemble the last conflagration of the world, the destruction was sudden, for in a small space

of time the same city was seen most flourishing, and reduced to nothing three days after. When the fatal fire had baffled all human councils, and endeavours, the opinion of all, as it were by the will of heaven, it stopped, and on every side was extinguished."

On the first day of September, we visited the Thames Tunnel, by descending about 80 feet into the earth on the south side of the river, and entered the archway on the left, which was finished 1120 feet, and was beautifully lighted up with gas; we walked through it under the Thames with the river and shipping over our heads. In the middle of the Tunnel there are only about 15 feet between the top of the arch and the bed of the river. There are two archways, each 22 feet high, the whole length of the Tunnel; which affords free accommodation from one shore to the other.

This is one of the most stupendous works of modern times, and truly shows that man hath sought out many inventions.

On the 24th of August, we visited St. Paul's Cathedral, which was first built by St. Augustine, in the year 610. It was destroyed by fire in 961, and rebuilt the following year. It was not till the reign of Athelstan that London became the metropolis of England, and it was to this Prince, more perhaps than to any of his predecessors, that the Cathedral of St. Paul's was indebted for its permanent establishment and pre-eminence.

In 1086 this Cathedral was again destroyed by fire, which also involved the greater part of the metropolis in ruins. It was rebuilt in 1099, and partly burned 1182, and in 1185-6 it sustained considerable injury. It was fired by lightning in 1444, and repaired in 1482. In June 1561, the spire was again set on fire, which destroyed spire and roof.

Repairs were commenced by Queen Elizabeth, and finished by Laud and King Charles the First, who expended £104,380; but immediately dissensions arose between the King and Parliament, the revenues of the church were confiscated, the money and materials seized by the Parliament; and the whole body of the building was converted into stables, and barracks for dragoons. It was again repaired in the reign of Charles the Second, but it was not finished before it became a prey to the flames in the great fire of London, 1666.

The new present Cathedral was built under the direction of Sir Christopher Wren. The first stone was laid on the 21st of June, 1674, and the highest stone of the pile was laid at the top of the lantern, by Mr. Christopher Wren, the son of the architect, in the year 1710, and the last finishing and adorning the church was issued in 1755, by George the First. The whole expense of erecting

this magnificent structure, was about £736,000. The entire dimensions of the Cathedral are from east to west, 500 feet; the breadth, 285 feet; the height from the pavement in the street to the top of the cross over the dome 404 feet; two towers at the west end are each 222 feet in height; the general height of the wall is about 90 feet; it was forty years in building, and covers about two acres of ground.

It contains 47 monuments of fine marble, erected over the tombs of certain dukes, earls, lords, bishops, generals, and others who had distinguished themselves in the service of Great Britain and otherwise—Lord Nelson being the most noted.

We walked through this church from the base to the ball, being about 400 feet high. From the upper gallery we also had a view of the city. We passed through the whispering gallery, and though it was large, yet a whisper could be distinctly heard and understood from the most remote part of it; and when the door shut, the sound penetrates the ear like peals of thunder. This is one of the largest Cathedrals in the world.

On the 5th of September we visited Westminster Abbey, which is composed of 11 chapels, viz., that of St. Benedict, St. Edmund, St. Nicholas, Henry the Seventh, St. Paul, St. Edward the Confessor, St. Erasmus, Abbot Islip, St. John, St. Andrew, and St. Michael. These chapels contain the bodies, tombs, and monuments of 18 kings, viz., Edward the 1st, 3rd, 5th, 6th, Charles 2nd, Henry 3rd, 5th, 7th, James 1st, George 2nd, Richard 2nd, William 3rd, and Sebert, king of the East Saxons, who first built this church, and died near 616. Also 18 queens, viz., Athelgoda, queen of Sebert, who died 616, and Philippa, Matilda, Mary 1st, and 2nd, Mary Queen of Scots, Elizabeth, Catherine, Anne, Editha, Eleanor, and Caroline; and of 6 princes, 11 dukes, 7 duchesses, 1 marquis, 7 lords, 3 viscounts, 8 countesses, 8 barons, 16 earls, 11 admirals, 10 generals, 6 colonels, 8 majors, 10 captains, 4 lieutenants, 16 bishops, 6 divines, 15 doctors, 58 knights, 152 gentlemen, and 48 ladies, making 491 persons who have been deposited in vaults in this Abbey, and monuments erected to their memory.

We saw the full stature and perfect likeness of Queens Elizabeth, Mary, and Anne, Lord Nelson, Pitt, and others. We sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years. It is covered with gold tissue, and has a stone under the seat, upon which it is said all the Scottish Kings were crowned ever since they were a nation or people; they have a tradition among them it is Jacob's pillar.

In walking through this Abbey, we see frequent marks of violence from Oliver Cromwell in defacing some of the tombs, monuments, and brass work, with which some of the Abbey was adorned. Here we behold the art of man with all its combined force and power, spun to the finest thread, and expanded to the fullest extent in the building and finishing of this Abbey, as a general whole, but more especially that part called Henry the Seventh's chapel; and a visit to this chapel is not only worthy the attention of all travellers, but to occupy a place in the journal of any historian interested in British antiquities.

While speaking upon this subject, we would not pass over our visit to the House of Parliament, which is but a few rods from the Abbey. As we entered the House of Lords, (now occupied by the Commons,) we did not behold so much to interest the sight of the eye as the meditation of the mind; however we had the privilege of resting ourselves, by sitting in the chair in which the Speaker of the House of Lords had sat for many years. In this building all the speeches were made by Chatham while advocating the American cause, before the Revolution. In this Hall the general laws were made that now govern and control near 200,000,000 human beings.

The House of Commons having been burnt down several years since, they now occupy this room, and another one is erected for the House of Lords.

Some might suppose that a House of Parliament, fitted up to contain Kings, Lords, and Commons, would be extra grand and expensive; but we found it quite the reverse; it is plain and unadorned. On entering the room, one would think he was in an American school-house, rather than in a House of Lords and Commons.

While retiring from this scenery, we had a view of British soldiers, or foot guards, while on parade in St. James' Park, accompanied by a full band of music; also of the Queen's horse guards, well mounted upon black horses, the bodies of the men covered with steel, which was glistening in the sun.

We had a view of the Duke of York's monument, which is 135 feet in height; and of the residence of the Queen Dowager. St. James' Park is surrounded with dwellings, mansions, and palaces of the first class, as to size, splendour, and note, of any in London, of which Buckingham Palace is chief; this is for the royal family, and is occupied by Her Majesty, Queen Victoria, and Prince Albert, when they are in the metropolis. It was built by His late Majesty, William the Fourth. It covers a number of acres of ground, and is a very costly and splendid edifice. Every door, entrance, and

gate leading to it, is strongly guarded with armed soldiers. While we were there, we saw Prince Albert riding across St. James' Park, mounted upon a grey horse, accompanied only by his groom.

We have visited the British Museum, which contains a vast number and quantity of Egyptian sepulchres, mummies, hieroglyphics, and papyrus, the history and account of which we feel much interested in, and may forward you an account of the same in a future communication.

We subscribe ourselves your brethren in the new and Everlasting Covenant.

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

Thursday, 29th. Elder Woodruff preached twice in London, and baptized three.

Friday, 30th. Elder Lorenzo Snow had a discussion with Mr. Barker, a Methodist minister, at Hill Top, near Birmingham, and baptized two.

Saturday, 31st. I copy the following from the *Manchester Liberal* of this date.

To the Editor of the *Manchester Liberal*.

Sir—I feel rather surprised, and chagrined that that modern delusion, viz., "Mormonism," should have made such rapid strides in this town; hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming the dupes of designing knaves, "and being led away by every wind of doctrine." Above all, I imagined the two pamphlets issued by that holy, religious and devout man of God, Mr. Hays, Wesleyan minister, (to which connexion I have the happiness and honour to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread. But, sir, alas! the case is quite the reverse; numbers continually flock to the Wellington room, and listen with eagerness to the principles there advocated. The members of our society, (Methodist,) seem to be most conspicuous in sanctioning and promoting this vile and abominable doctrine.

Oh, sir, the result to our connexion will be dreadful! the havoc tremendous; just think of the majority of our leading and intelligent men, aiding and abetting a cause of this description! Oh, sir! lamentable and heart-rending to witness the beaming countenances, and smiles of approbation displayed

recently at Taylor's meeting! I could enumerate a host of our members who regularly attend those anti-Christian meetings; but I will just mention, with your permission, the names of a few who attended one of the last meetings. [Here followed a list of names.]

O! Mr. Editor! I quake for the consequences; such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? What will become of our class meetings? What will become of our brethren in the faith? And above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stood forward to expose the errors of the Mormon system; God bless him, and preserve him from want! But, Mr. Editor, what makes the case worse is, that a rumour is prevalent that all these pious men are to be BAPTIZED! That is, duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor!! Surely there must be something enchanting about the vile man. IMMERSION!! (my hand shakes while I write,) and in winter too!!! Oh, sir! the thought chills my very soul; surely this American dipper intends to drown them; he can have no other object in view, therefore, brethren of the Methodist society, beware!! Drowning is not to be envied, and that too in your sins. Besides, what would the venerable John Wesley, (if he were alive,) say to such conduct? What will the conference say? And what will the world say? I leave these questions to yourselves to answer. In conclusion, brethren, I recommend you to *read, mark, learn, and inwardly digest* the things which belong to your eternal peace, and listen no longer to the follies of men.

A STAUNCH WESLEYAN.

Duke Street, Douglas, 29th Oct.

Sunday, November 1st. The Committee organized a Stake called Geneva, Morgan County, Illinois; Presidents—William Bosley, Howard S. Smith, and Samuel Fowler. Bishop's Court—Gardner Clark, Moses Clare, and David Orton.

Elder Levi Richards arrived in Manchester.

Tuesday, 3rd. The English bombard St. Jean D'Acre, during which a powder magazine exploded, killing over 2000 men.

Thursday, 5th. The Committee organized a Branch of the Church at Springfield; Presidents—Edwin P. Merriam, Isaac H. Bishop, and Arnold Stephens. Bishop's Court—Abraham Palmer, Henry Stephens, and Jonathan Palmer.

Monday, 9th. Elder George A. Smith received counsel to leave London and go to Staffordshire for his health, as he had

injured his lungs by preaching in the streets, so that he discharged considerable blood from them.

Tuesday, 10th. He took leave of Elder Woodruff and travelled to Birmingham, met Elder Alfred Cordon, preached and baptized five in the evening.

Thursday, 12th. The *Weekly Despatch*, England, having published a sarcastic article against the Saints in that country, and blaming the Bishop of Gloucester, and his tithe-fattened clergy for allowing the "Mormons" to delude and baptize 500 in his Diocese, Elder W. Woodruff replied to it this day, which the *Despatch* refused to publish.

Saturday, 21st. Elders Young, Kimball, and Richards, visited the Church at Bolton.

Thursday, 26th. Elders B. Young, H. C. Kimball, and George A. Smith preached to the Saints in Hanley this day, and on 27th at Stoke-upon-Trent.

Saturday, 28th. Elders Young and Kimball left for London.

Elders Elias Higbee, and Robert B. Thompson, the committee appointed at the October Conference, wrote a petition to Congress for the redress of the grievances of the Latter-day Saints in Missouri, setting forth their wrongs and sufferings, in substance the same as my petition of the 28th of November, 1839, in connexion with Elias Higbee, and Sidney Rigdon.

Thursday, December 3rd. Elders Young, Kimball, and Woodruff visited the Tower of London, the Horse Armory, Jewel Room, and the Thames Tunnel.

Friday, 4th. Elders Young and Woodruff visited Buckingham Palace, and Westminster Abbey.

There was a Conference in New York City—Elder Orson Hyde presiding. The revelations of Elder Sidney Roberts were objected to, which were, that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also his saluting the sisters with what he calls a holy kiss, &c., &c. Elder Roberts justified himself in these things. Much good counsel was given him, but he said he knew the revelations he had received were from God, and would make no confession; consequently the Conference cut him off, and demanded his license, which he refused to give up.

Elder Taylor has been preaching and baptizing in the Isle of Man, where the work is now progressing.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 12, 1856.

DUTIES OF THE ELDERS.—Another winter, with its storms and chilling blasts has passed away, and spring again appears with its life-giving influences. To all the various departments of life it brings labours more or less appropriate to the season. As with the rest of the world, so it is with the Elders of Israel. A favourable season of the year for the husbandman to sow his fields, is also favourable for scattering the seeds of eternal life far and wide among the people. The most active measures should now be adopted by Presidents of Missions, Pastors, and Presidents of Conferences, for spreading a knowledge of the Latter-day work, by organized systems for out-door preaching, distributing tracts, and for visiting from house to house. If any of the Elders have an idea that there has been enough of this kind of work done in these lands, we advise them to dismiss it from their minds, until the Lord says that it is enough. Until that time they are called upon to labour with all diligence, and they should keep constantly before their minds that it is the faithful servant whom the Lord will bless. He does not do His work on the contracted principles which we in our ignorance often adopt for our rule of action. There are millions in Britain, where the Gospel has been preached for eighteen years, who have never heard its glad tidings, and there are thousands of others who, if they have heard of the Latter-day Saints, have only heard the name in connexion with the vile slanders of their enemies. In an early revelation given to the Prophet Joseph Smith, the Lord told him by an angel that his name should be known for good or evil among all nations. This prophecy is now literally fulfilling. Among the few who can bear a righteous testimony concerning him, his name is appreciated as being connected with all that is holy and exalting; while the great mass, who have only heard him stigmatized as an impostor and fanatic, hold his name in derision. The more the Gospel is preached, the more bitter will become the feelings of those who will not receive it, and they will grow more corrupt and filled with iniquity. To combat this flood of prejudice and corruption, those who labour in the ministry need a continual increase of knowledge, faith, and power with the Lord. Elders who hold responsible positions in the ministry, should seek diligently for the manifestations of the Holy Spirit, to direct them in the adoption of such measures for the spread of the Gospel among the people, as the Lord will own and bless.

Many of the Travelling Elders have been released from their labours in order to emigrate. In selecting others to fill their places, great care and discretion should be exercised, that men may be called to the ministry who will be humble and diligent, and go forth in faith, trusting in the Lord to open their way before them. The Lord said to the Prophet Joseph, "Whosoever desires to labour, let him thrust in his sickle and reap, for the same is called." There is nothing to hinder an Elder, so called, from labouring in any part of the Lord's vineyard where he may be sent, without any previous provision being made for his maintenance, for before such the Lord will open the way.

In connexion with preaching, efforts should be made to get the printed word into the hands of the people, by organized systems for the distribution of tracts, and for the sale of the publications of the Church. We recommend that a general effort be made

among the Conferences and Branches, this season, to spread the Gospel by this means. An incalculable amount of good may be done by the expenditure of a few pounds for books, pamphlets, &c. For a season the effects of such labours may not be particularly manifest, but, the seed being sown, it will yield fruit in the due time of the Lord.

Although the emigrating Elders and Saints are somewhat late in getting off this season, yet several of the Conferences already have this business off their hands for the year, and this will be the case with all in a few weeks, and the time has come when the Priesthood generally should turn their attention particularly to spreading the Gospel, and getting up the various funds for the year. Among the most important of these are the contributions to the P. E. Fund, and the Temple Offering, which should be kept constantly before the Saints.

The Pastors and Presidents have had both a pleasant and painful task, in making selections of persons to be emigrated by the funds appropriated to assist the poor by President Young and others—pleasant on account of the joy and satisfaction it brings to those who have been selected, and painful because necessary to select a few from among so many who have long been tried and found faithful. Under these circumstances we trust that none, whose hopes for deliverance are still unrealized, will feel to animadvert upon the course of those who are over them. The future is still before them with its increasing efforts on the part of the Saints in Zion for their release from bondage. The means for the accomplishment of this will continue to increase each coming year. No doubt many of the Saints in Utah will follow, next year, the noble example set them by our beloved Prophet, brother Brigham, this season, in contributing liberally of their means to assist the poor. This may more especially be expected if they should be blessed with bountiful crops the coming harvest, for which all Saints should pray.

On our return to Utah this season, we intend to take a list of the Saints with us who remain in this country, and who have been faithful in the Church for ten years and upwards. We shall endeavour to make their names public, in order that the Saints there may know who are the most worthy of being selected for assistance. We feel that, indeed, the time has come to assist the faithful poor, and every available means will be used for the accomplishment of this object.

Finally, let the Saints, one and all, be faithful in keeping their covenants, diligent in spreading the Gospel and building up the kingdom of God, and perform the labours and duties of each passing day with an eye single to His glory, and the hour of their redemption shall come, and nothing shall have power to cut them short in their salvation.

ARRIVAL OF THE UTAH MAIL.—The Utah mail of December 1, arrived March 27; bringing our usual complement of letters, and Numbers 36 and 37 of the *Deseret News*. We feel rather disappointed, however, in not receiving our full file of the *News*; more especially as our appetites for intelligence from our brethren in the mountains are more than usually acute, from the length of time which has elapsed since a previous arrival. We learn that some subscribers for the *News* have received Number 36, but neither that or 35 have arrived for the Office.

DEPARTURE.—We regret to find that in noticing the departure of Elders Spencer and Van Cott, we failed to notice that Elder C. G. Webb left for Boston on the same ship with them. Brother Webb has been an Elder in the Church for many years, and a member almost from its first organization, and has passed through many of the persecutions of the Church. He is now returning home after nearly four years

of faithful labour in the British Isles. We hope Elder Webb and his friends will charitably excuse our oversight in not noticing his departure, in connexion with that of his *compagnons du voyage*, which was sudden and unexpected, even to himself.

The Mormons.

By the last packet from the United States we received several numbers of the *Deseret News*, a weekly paper of the Great Salt Lake City, which circulates 4000 copies, and which is very like many other second-class American journals. It contains tolerably full accounts of our war, in which the Mormons—who have some of their people fighting in our army—take a great interest adverse to Russia. A very detailed life of Joe Smith, the founder of the sect, is in the course of publication in each successive number. The sermons of the different “Elders” of the Church are reported: elections, arrivals and departures of missionaries and immigrants, and other business are described; the season and the crops are adverted to; the deaths of distinguished members of the society noticed; and a variety of other matters are mentioned interesting alike to the “Saints” at home and abroad, and to persons everywhere who do not belong to the community. Numerous extracts are inserted from foreign journals, and numerous moral stories, some after the homely and instructive manner of Franklin, others borrowed from the kindly and affectionate school books of the Germans, showing a strong desire in the people to encourage social virtues. The diatribes which continually appear in American and English journals against the disorders and vices of cities are laid hold of by the journalist to exalt the decencies and virtues of the people of Utah. Notes remind them when to sow wheat and when to graft peach-trees, and give them practical hints on many branches of agriculture and horticulture. Taking a much higher flight, Elder Orson Pratt lectures on planetary motion, the exact law of which he there announces as a discovery of his own—“The cube roots of the density of the planets are as the square roots of their periods of rotation;” and gives numerous illustrations in algebraic terms and figures. He is also voluntarily to undertake the

task of instructing the Saints, old and young, in all the mysteries of astronomy. Nor is this the only branch of high and abstract science cultivated in the Great City of the Salt Lake. A body of persons amongst ourselves known as the phonetics has undertaken to reform our orthography, and no student of the subject but is convinced that the system of English orthography, to use the mild language of the “Deseret Typographical Association,” “is very imperfect and inadequate to the end it is designed to serve.” Accordingly the Mormons, carrying their ideas vigorously and boldly into action, for which they are distinguished, have invented the “Deseret Alphabet, which supplies a simple character to most of the simple sounds of the human voice, substantially correcting the absurdities of the English spelling, rendering more definite the pronunciation of words, and more easy the acquisition of other languages, and lessening to a very great extent, for the rising generation, the labour of learning to read.” They have cast a type for it, and are about to print and publish in it. All these proposed improvements are really wanted, are clear and precise, and apparently the Mormons are setting vigorously and reasonably to work to purify the English orthography, and promote the “use of a pure language.” There are many allusions in the journal to the organization of this singular sect—to its schools, colleges, and industrial labour; but we have said enough of it to inform our readers of its characteristics, and to convince them that the Mormons cultivate some of the noblest sciences and some of the most abstract arts.

Two views at least may be taken of most subjects. There is nothing in earth or in heaven which the young and the jubilant may not turn into fun, and from which the aged and the reflecting may not draw serious lessons, perhaps, of sadness and sorrow, which are the offspring of their own minds. On this oo-

casion we are disposed to take the serious and earnest view of this Mormon colony, established in a country previously described as an "uninhabitable desert," which for centuries had been counted as a part of Mexico, but had been made no use of, "in which the rains of heaven cannot be relied on to any great extent for the cultivation of the soil." "The earth is destitute of trees, and in great part also of any vegetation whatever." The whole progress of the State of Utah, therefore, is due, as an American statistical writer observes, to the "intelligence and forces of the people." We can but recognise, therefore, in the Mormons, whatever may be their religious tenets, or their moral observances, the existence of those commonly called heroic virtues, which enable man to subdue the rude earth, overcome matter, and convert a desert into a blooming garden. It was in 1847 that Brigham Young, when the great Temple of Nauvoo, on which 1,000,000 dollars had been expended, was buried by the people of Illinois; and the Mormons, driven forth into the wilderness, started, with a company of 143 pioneers, to find a new and safe home for the persecuted Saints. On the 24th of July, after following a trapper's trail for 400 miles, and performing a journey in all of 650 miles by a new road, conducted as the journal says, by "the hand of the Almighty," for no person knew of the valley, Mr. Young and his companions reached the present site of the colony. In the autumn, 700 wagons with the families of the wanderers arrived and found the ground covered with a species of dry grass, and myriads of black crickets on which the Indians fed. Spring brought another thousand wagons, but the scanty crops prepared by the first-comers were destroyed by the crickets, which came down in great multitudes, from the mountains. Allies, however, appeared sent, say the Mormons, by the Almighty, in the shape of large flocks of gulls which devoured the mammoth crickets, and vomiting them up almost as fast as they swallowed them, went on devouring them and destroying them. Struggling against all these difficulties the people made themselves a home in the desert. They organised themselves as a Church—Brigham Young was the President, Heber C. Kimball and Willard Richards his counsellors; (the latter is since dead) there were twelve Apostles, and John Smith (since

dead,) the son, we believe, of Joseph, was ordained Patriarch over the Church. Pass over two years to 1850, and, according to the Census, Utah contained in that year 11,380 persons, of whom 9355 were born in the States. They had 30,516 acres of land in occupation, of which 16,833 acres were improved; great quantities of farm implements, live animals, and a crop of wheat of 107,702 bushels. In 1855, according to the *Deseret News*, the settlements in the Territory—forming, since 1850, a regular portion of the Great Federal Union—extend from north to south, wherever water can be had, 350 miles. There are 50,000 inhabitants, about fifty saw-mills, and great abundance of good wheat, corn, and vegetables, the product of industry irrigating the naturally barren soil. The Tabernacle in Deseret is 126 by sixty-four feet, and is arched without a column; in the city are twenty-four good school-houses, and all through the Territory similar school-houses have been built. The Church has 95 missionaries in Europe, and an equal number in other countries; and has Branches in Denmark, Sweden, Switzerland, the islands of the Pacific, and Africa. From the commencement of the society till the present moment, every little act of the founder, his associates, and followers, supplies a proof how completely enthusiasm can effect its objects, how masterful his mind over matter, and how little man can know, *a priori*, from what small seeds great trees are to grow. Nothing ever appeared more wild than the Mormon prophet's scheme—more hopeless, more absurd, and less likely to attain any success; but, in spite of all predictions, though such a result was never anticipated by himself, it has led to peopling the centre of America, to connecting the eastern coast with the west, and probably to the discoveries of gold in California, which are likely to change the whole course of trade, and give a complete new phase to society. In spite of our dislike to the whole of the Mormonite creed, and to one part more especially—which is justly reprobated throughout the civilised world, but which by them is boldly avowed, boldly carried into action, and is not accompanied by the hypocrisy which too often characterises the different systems in the cities of Europe—we must admit that these fanatics have overcome many difficulties, and achieved extraordinary success.—*Illustrated London News*, Jan. 5.

Foreign Correspondence.

CHANNEL ISLANDS.

4, Unity-terrace, St. Heliers,
Jersey, March 18th, 1856.

President D. Spencer,

Dear Brother,—Thinking that a few lines from me, relative to the French mission, would be interesting to you, I take my pen to give you a general idea of the work here, and of our present movements.

By this time, as you may suppose, I am pretty well acquainted with the condition of the mission. I have visited three of the islands in the English Channel, viz.: Jersey, Guernsey, and Alderney. These are the largest, and, of course, the most important ones. I have not yet visited France since I have been appointed to watch over the interests of the mission; but I correspond with the Saints there, and I hope to be able to visit them shortly.

You are aware, no doubt, that the work in the Channel Islands has not been in a flourishing condition for some time. When I came here, Brother Dunbar informed me that it was the opinion of the Priesthood and Saints generally, that the work was done in these islands, that no more would obey the Gospel, and that he had laboured to convince them of the fallacy of such an idea; yet I found that it was not entirely removed; but I think it is now pretty well eradicated. As a general thing, the Saints here are not so far advanced as the majority of them are in England. It is true, the Saints in these islands, at least the greatest part of them, can read and speak English; yet their privileges are not so great as those of the Saints in England, because they are isolated, and are very seldom favoured with a visit from any of the American brethren. There is not that life and energy in them here which I would like to see; yet they are improving.

About two months ago, I counselled the officers to meet together every Sunday morning, to fast and hold a prayer meeting, and it has had a good effect. About the same time I also established a tract society.

We held a Conference Council at St. He-

liers on the 9th instant, in order to adopt some measures to further the work. The brethren expressed their willingness to go out to preach in the open air, and to carry the Gospel into new places as they may be required. I am a strong advocate for a free circulation of the printed word. I told the brethren that I wanted some money to pay for several hundred tracts which we have just got from Liverpool, besides many more which we had on hand, all of which we intend to distribute. I also told them that I wanted to raise some money to lessen our book debt; and to these calls, I am happy to say, they cheerfully responded, by promising to give five and ten shillings each. These are not very large sums to give, it is true, towards so laudable a purpose; but when we consider that the Saints here are poor, and have low wages, it shows the thing in another light. At this council the brethren promised to pay the tenth of all their earnings to support and roll on the work of God. The Saints, also, have voted to follow the example of the Priesthood. We intend to thrust in our sickle this year, and by the blessing of God, we believe that we shall reap an abundant harvest. We are baptising a few in Jersey, but the best of it is, the Saints are increasing in faith and good works.

The work has taken a start in Guernsey. Five were baptised while I was lecturing there the other week. There is a better feeling in that Branch than there has been before for some time. I have sent Elder William Thurgood, a good young man, to labour in that island, and I believe a good work will be done there this summer.

The work is not very brisk in the island of Alderney; there are but very few Saints there, and no Travelling Elder; there are two local Elders, but you know that a Prophet has no honour in his own country.

There is still a small Branch at Gorey; over which Elder Trenchard is presiding.

There is but one Travelling Elder in the mission besides myself. "The harvest is great, but the labourers are few." I want a good, energetic, faithful young man to

labour here in Jersey, for I can be here scarcely half of my time; and Jersey, at present, is the most important place in the mission.

I feel to have the spirit and power of my Priesthood and appointment upon me. The Spirit of God is like fire in my bones. I study the interest of this work by night and by day; my whole soul is absorbed in it. I rejoice that my brethren who are over me in the Lord had sufficient confidence in me to place me in such a responsible position; and it shall ever be my study to acquit myself like a man of God, and to faithfully discharge every duty devolving upon me, so that I may continue to gain the confidence of my brethren.

I had hoped to have the privilege of going up to Zion this year; but now, notwithstanding my intense desire to assemble with the body of the Church, I would not go if I had my choice to go or stay; for I have a good and extensive field of labour in which I feel free; in fact, I never felt better in any field that I have laboured in during the seven years I have travelled to preach this Gospel. I feel to be just in my element; and I firmly believe that I shall be the means in the hands of God, of doing a good work the present year.

Should you have time to drop me a few lines, I should be most happy to hear from you, and to receive any counsel or instruction that you may think proper to give.

Elders Trenchard, Raddon, Hormen, Cave, Grig, and many others desire to be kindly remembered to you. Please remember me to Presidents Richards and Wheelock, and to Elders Linforth, Jaques, and all the brethren in the Office, when you see them. Should I not have the pleasure of seeing you again before your

departure from the shores of Europe, I pray God to bless and prosper you in your journey home, and bring you in safety to the bosom of your family.

I remain, your affectionate Brother,

GEORGE D. KEATON.

DESERET.

Historian's Office,
Great Salt Lake City,
Nov. 30, 1855.

Brother Franklin—For the last month I have been one-half of the time confined to my sick room, and the residue tied close to the office. Snow, rain, and frost have renewed their dominion in succession, so as to make a warm room comfortable. I have applied myself to the completion of the last two months of Joseph Smith's history, and I find it quite a severe task. President Young has enjoyed excellent health, and has been very busy.

The Bishops of the various wards, accompanied by the brethren in great numbers, are at work on the Cottonwood Canal. President Kimball has been confined to his room for a month from a severe attack of the quinsy, and is yet very feeble. It is thought that sufficient crops have been gathered in the territory, together with the old grain, to supply the inhabitants until another harvest.

President Young, with the members of the Legislature from this city, leave for Fillmore on Monday next. The printing-office of the *Deseret News* has been removed into the upper room of the Council House, which has been heretofore used as the Legislative Council Chamber.

GEORGE A. SMITH.

To the Truth-Loving in the World.

(From the "*Deseret News*.")

A goodly number of the honest and upright in heart, of various climes, habits, and languages, have gathered into these secluded valleys in the tops of the mountains, expressly and solely for the purpose of serving the Almighty with an eye single to His glory.

Thus far this gathering has been accomplished at the cheerful sacrifice of vast

amounts of worldly possessions and of former home comforts, by the patient endurance of privations, hardships, and toils which but few, if any others, are willing to undergo for their religion, and with a union of spirit and effort that astonishes and confounds the ungodly.

The jeers, scoffs, derision, and oppression so bountifully heaped upon this movement

have failed to stop its progress, or to curb the separation of the salt of the earth. The predictions, at first so freely dealt out from pulpit down through all grades to tap rooms and brothels, that we would all starve, or be killed off by the Indians, have hitherto failed.

The hopes of grave statesmen, and other worldly wisacres, that the Patriarchal order of marriage would prove a bomb-shell in the quiet camp of the Saints, are as yet shorn of fruition, and they doubtless begin to think that the fuse is gone out, or that the powder is damp. Though such is far from being the fact, as the "Order" is in a most flourishing condition, being cordially received, properly understood and appreciated, and righteously carried out, much to the disappointment and chagrin of the adversary of all good.

The worldly advice of Gamaliel to the Jews is becoming tedious to this fast generation, while they reflect upon the unprecedented prosperity of the Saints, and wait for President Brigham Young to step aside, that we may be scattered like the particles of a badly cemented sand rope, is taxing to the feelings of dwellers

among railroads. Why so? Because, amid all these circumstances, the great latter-day work rolls on, the Saints are joyous and blessed of the Lord in striving to work righteousness and bring to pass salvation, and President Young and Council are magnifying the position unto which the God of our fathers has called them, and all the faithful are unitedly striving to sustain them in their calling and to walk by their teachings and example.

During all past and present scenes upon this subject, this is the grand reason for all the rage and opposition against the truth on the part of the devil and his servants. What plan they may next pursue is still undeveloped, or at least unproclaimed, but whatever it may be, remember that the light of the Lord is blazing from the lofty summits of Utah's rocky bulwarks, as a beacon of salvation to the inhabitants of the whole earth. Therefore be not deceived by the powers of darkness, neither suffer yourselves to be cheated out of eternal exaltation by the flimsies and baubles of those who prefer error to truth, and who make and love lies.

Varieties.

M. LIEBER informs us that within the last half-century 300 constitutions have successively perished throughout the world.—*Times*, Feb. 27.

MORE MORMONS.—The *New York Journal of Commerce*, in announcing the arrival of a shipload of Mormons at the port of New York, and the prospective arrival of ten thousand more, considers it "satisfactory to know that they are all able to pay their passages here; that they generally bring a little money into the country."

SPEED.—The velocity of a ship is from 8 to 12 miles an hour; of a race horse, from 29 to 30 miles; of a bird, from 50 to 60 miles; of the clouds in a violent hurricane, 80 to 100 miles; of sound, 823 miles; of a cannon ball, as found by experiment, from 600 to 1000 miles; of the Earth round the sun, 68,000 miles, more than a hundred times quicker than a cannon ball; of Mercury, 104,000; of light, about 800,000,000 of miles, passing from the sun to the Earth, 95,000,000, in about eight minutes, or about a million times swifter than a cannon ball; and the exceeding velocity of the thoughts of the human mind is beyond all possible estimate.

MORMONISM IN ENGLAND.—In the House of Lords, last week, the subject of Mormonism in England was brought forward by Lord Redesdale, who presented a petition from the city of Worcester, "complaining of the blasphemous, immoral, and obscene doctrines promulgated by a class of persons styling themselves 'Latter-day Saints,' and praying that a law should be passed to repress the promulgation of such doctrines." The question, however, excited but little interest among the Peers. Lord Campbell observed, that no new law was required, "as the existing law was sufficient to prevent the publication of doctrines injurious to the public morals." The petitions seem to have originated with a party in the city of Worcester, hostile to the Mayor, who refused to interfere for the suppression of the "Latter-day Saints," on the ground that they were Protestant dissenters.—*Sunday Times*, Feb. 24, 1866.